

*Peace, Good-Will, and Forgiveness of Injuries
recommended,*

N^o 4

IN AN
ASSIZE SERMON,

PREACHED AT

St. MARTIN'S in LEICESTER,

On Thursday, July 24, 1755.

By GEORGE CARDALE, A. M. *K*
Rector of *Wanlip*, and Curate of *Swithland*,
Leicestershire.

Published at the Request of the HIGH-SHERIFF, the Wor-
shipful the MAYOR, and several of the Audience.

The SECOND EDITION with ADDITIONS.



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Peace, Good-Will, and Fellowship of Mankind

and

IN AN

ASSISTANCE

TO THE

MEMBERS

OF THE

ROYAL SOCIETY

OF LONDON

AND

OF THE

ROYAL SOCIETY



IN SECOND EDITION WITH ADDITIONS



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(Price Sixpence.)

T O

Sir JOHN DANVERS, Bart. High-Sheriff
of the County of *Leicester*,

A N D

The Gentlemen of the Grand Jury;

The Worshipful WILLIAM LEE, Esq; Mayor,

A N D

The Aldermen of the Borough of *Leicester*;

T H I S

S E R M O N

I S

Humbly Inscribed,

B Y

Their most obedient,

And most humble Servant,

GEORGE CARDALE.

TO
SIR JOHN DANKERS, Bart. High-Sheriff
of the County of Leicester;

AND

The Gentlemen of the Grand Jury;
The Worshipful WILLIAM LEE, Esq; Mayor;

AND

The Aldermen of the Borough of Leicester;

THIS

S E R M O N

IS

Humbly inscribed

BY

Their most obedient

And most humble servant,

GEORGE CARDALE.

Peace, Good-will,
to be esteemed, the highest glory, and perfection
of our nature, as it raises us to a resemblance of
~~the most glorious and perfect of created beings~~
and even of the All-glorious and All-perfect God.
for himself, rendering us perfect even as our heavenly
Father is perfect.

EPHESIANS iv. 31, 32.

*Let all bitterness, and wrath, and anger, and clamour,
and evil-speaking be put away from you, with all
malice.*

*And be ye kind one to another, tender-hearted, for-
giving one another, even as God for Christ's sake
hath forgiven you.*

WHOEVER considers the amiableness,
excellency, and happy effects of bene-
volence, will see sufficient reason, for
its being so frequently inculcated in the gospel.

“ * It must indeed be owned, that unless bene-
volence be regulated by wisdom, and justice, it is
weakness and folly; for it makes no distinctions,
bestows with an unmeaning profusion, shews
favour, and does kind actions, improperly, and in-
judiciously, often greatly to our own detriment,
and that of the public, and seldom to the real ad-
vantage of any.

But benevolence rightly regulated, is a constant,
steady, and rational principle of action; makes us
happy ourselves, and useful to others; and ought

* This and some other passages were omitted, when the sermon
was preached, for want of time; and for the same reason not inserted
in the first edition, which was published in haste.

to be esteemed, the highest glory, and perfection of our nature, as it raises us to a resemblance of ~~the most glorious, and perfect of created beings;~~ and even of the All-glorious and All-perfect Creator himself; rendering us *perfect even as our heavenly Father is perfect.*

And it either includes, or leads to all other virtues; as it puts us upon doing whatever is of benefit, and restrains us from whatever is of prejudice to others: And all virtues have either immediately, or remotely, some effect upon the welfare, and happiness of others; most of them evidently, in many respects; and every one in the way of example."

It moreover makes us easy in our own minds; and tends to keep us at peace with others, even with the ill-natured, and malicious, for it conquers ill-nature, and disarms malice; and is both in the nature of the thing, and by positive appointment, a necessary qualification for that blessed state of peace, and love, for which it is our only truly important business in this life to prepare ourselves. It is therefore with great reason, that a benevolent, a kind, humane, and forgiving disposition, is so strongly pressed upon us; that we are so earnestly exhorted, *to love one another, as Christ hath loved us, to be kindly affectioned one to another with brotherly love; to live peaceably with all men if it be possible; to recompence to no man evil for evil; not to be overcome of evil, but to overcome evil with good. To put on bowels of mercies, kindness, long-suffering; forbearing one another, for-*
giving

giving one another, (if any man have a quarrel against any,) even as Christ hath forgiven us: and in the text to put away from us all bitterness, and wrath, and anger, and clamour, and evil-speaking with all malice: And to be kind one to another, tender-hearted, forgiving one another.

We must put away from us *all bitterness*: all hatred, and ill-will. We must not hate those, whose actions we disapprove; we must not bear ill-will to those, whom we cannot for many reasons very highly esteem; nor even to those, whom out of regard to ourselves, and the publick, we are obliged to prosecute, and punish: nor must we prosecute any, with a view to gratify our own private resentments, but either to do ourselves justice, or for the good of society. Nor must we desire to see them punished with greater severity, than is necessary to answer the ends of punishments, *viz.* the reformation of the persons punished or the security either of ourselves, or others, from every kind of injustice; in cases of real injury we must make all reasonable allowances for those who have injured us; and not pursue them with a furious, vindictive spirit; but at the same time that we endeavour to procure ourselves the satisfaction that is due to us, we must act with moderation, temper, and humanity: shew that we are ready to accept a reasonable satisfaction, and that we are desirous of a speedy reconciliation.

And when great numbers of us have been at variance, have done one another a great deal of injury,

jury, and given one another great provocation; we should be willing to make some concessions on all sides for the sake of peace, and be ready to concur with any attempt that shall be made for an accommodation: If our adversaries should make any advance towards it, we should meet them half way: and if they should not, but continue obstinate, and inflexible through a false notion of honour; we should make the first advance ourselves (even though they were the aggressors) out of reverence to the authority, whereby we are commanded, *to agree with our adversary quickly, whilst we are in the way with him.*

And when an agreement is made, peace restored, and prosecutions dropped: all animosities should cease, we should mutually forgive what is past, and endeavour to behave to each other, in the same amicable manner, as if no disagreement had ever happened, and avoid as much as possible, giving any occasion, or pretence for a future quarrel.

If we have these charitable dispositions towards our brethren; and thus study the things, that make for peace, we shall act a truly christian, a most wise, good, and noble part; for he that governs his passions, gives the best proof, that can be given, that he has a truly great mind, a mind superiour to the weakneses, to which the mean, and little spirits of the great vulgar, as well as of the small, are so generally subject; he that conquereth himself, is greater than he that conquereth a kingdom; he that

that conquereth a kingdom if he does it unjustly, is a curse and a plague to mankind; and if justly, his success is owing to the assistance of others, and to such qualities in himself, as have no great merit in them; but he that conquereth his passions, has no rival, to share with him in the glory of the victory; for it is a victory entirely owing to himself, to real personal merit, to reason, virtue, and religion, perfections, which as far excell that strength and cunning, which subdues kingdoms, as the wisest man, does the strongest brute, or the best angel, the most mischievous evil spirit.

The exploits of victorious commanders strike the vulgar indeed with admiration; but they, who are judges of what is truly great, noble, and praiseworthy, are not dazzled with the glitter of false glory, but often admire those, whom the vulgar despise, and despise those, whom they admire; look upon those only, who act reasonably, and virtuously, as great, and respectable, and upon those only, who act unreasonably, and vitiously, as mean, and contemptible; for as the mind is the man, he that has a good mind, tho' he be a slave, is more deserving of esteem, than he that has a bad one, tho' he be a prince; the well-disposed, good-natured, quiet, and peaceable, tho' in the lowest stations, are really more noble, and honourable, than the ill-disposed, ill-natured, quarrelsome, and turbulent, though in the highest: *He that is slow to anger, (as the wise man well observes) is a better,*

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(and indeed a greater,) *man, than the mighty: and he that ruleth his spirit, than he that taketh a city. It is the glory of a man, to pass over a transgression; but he that is hasty of spirit, exalteth folly.*

Which brings me

To the second clause in the text, to put away from us *wrath and anger*; which deprive us of our reason, disorder our whole frame, put us upon acts of outrage, and violence; and render us a torment both to ourselves, and others. Not that every kind, and every degree of *anger* is criminal; for when *anger* proceeds from any real cause, and is kept within due bounds, it is always an innocent, and in some cases a commendable passion.

When very great injuries are done us, it is not in our power to sit down unconcerned, and unaffected; that principle of self-love, which God hath implanted in all his creatures, naturally raises in us some degree at least of displeasure, when our persons, properties, or reputation are attacked: It is impossible to be quite insensible of every kind of ill-treatment; and it is a thing right, and fit in itself, and for the good of society, to shew upon some occasions a proper resentment.

And as a proper degree of *anger* is lawful, when it proceeds from injuries done to ourselves; so is it also, when it proceeds from injuries done to others: If we have any humanity it must both grieve, and provoke us to see the innocent abused, the poor oppressed, the widow and orphan wronged, the honest
deceived

deceived and imposed upon, the meek, good natured, and deserving used in an insolent tyrannical manner.

And if we have any reverence for what is sacred, we cannot without indignation hear the name of God blasphemed, his word ridiculed, his laws and ordinances derided, his promises and threatenings despised, and the very fundamentals of all religion called in question, and made a jest of: Such prophane, licentious behaviour must offend every one, who has any zeal for truth and righteousness.

But our *anger* is criminal, when it is unreasonable as to the *object* or *occasion*, or immoderate as to the *degree* or *duration* of it.

It is unreasonable as to the *object*, when we are angry with things inanimate, or irrational.

It is unreasonable as to the *occasion*, when it proceeds from trifles, or from the excess of party or religious zeal. It is indeed both our duty and interest to be firmly attached to our present happy *establishment*, and shew our zeal and affection for it, by endeavouring to the utmost of our power, in our several stations, to maintain and support it. For we shall be deprived of our religion, liberties, and perties, if we fall under the yoke of Popish tyranny, and arbitrary power: But our zeal for our *ecclesiastical establishment* is highly blameable, when it produces an uncharitable, and persecuting spirit against those that dissent from us; for it is very unreasonable to be displeased with others, on account of their not being of the same sentiments with ourselves in all points;

points; and still more so, if they be points of but small importance.

And our zeal for our *civil establishment*, when it is not tempered by prudence, good-nature, a love of peace, and an impartial regard to truth, and justice, does no manner of good, but a great deal of harm; for it gives disgust to the friends of the government, exasperates its enemies, and renders them more obstinate and inveterate; inflames animosities, and widens divisions.

Our *anger* is immoderate as to the *degree* of it, when it is furious and outrageous, puts us upon acts of violence, carries us beyond the bounds of justice, reason and prudence, and renders us either mischievous or scurrilous: The angry man is often indeed deterred from mischievous actions by the fear of punishment, but has seldom so far the command of himself, as to refrain from scurrilous language; though his hands are restrained, his tongue is not, and he is very apt to vent his resentment against the person that has provoked him, *in clamour and evil-speaking*, in rude noisy abuse, or secret slander, detraction, and reproach.

And our *anger*, if we have ever so good reason for it, is immoderate as to its *duration*, if it continues, after the person who has injured, or any ways offended us, has made his submission, offered us reasonable satisfaction, and shewn himself desirous of a reconciliation. Or if he should not do this, yet our displeasure against him is highly criminal, if it
continues

continues till it becomes *malice*, till it becomes a confirmed malevolent disposition of mind: for a malicious, revengeful temper, renders a person a nuisance to society, as it often puts him upon some desperate step to gratify his resentments, and makes him too a torment too himself, destroys his ease, and peace of mind, and will for ever exclude him (as the *Gospel* assures us) from happiness hereafter. Let then *all bitterness*, all hatred and ill-will, and all unreasonable and immoderate *wrath and anger*, and all rude and aggravating *clamour and evil speaking*, be put away from us, with *all malice*.

And let us be *kind one to another*, ready to do one another all such kind offices, as the different relations we stand in to one another, require. This is no more than what is highly fit and reasonable, as we are all united by the ties of consanguinity, gratitude, and interest; for *God hath made of one blood, all nations, to dwell on the face of the whole earth*: we are all very nearly related to one another, are all of us *brethren*, are all of us descendants from the first parents, and all depend upon one another's assistance, for all the necessities and comforts of the present life, and hope to be joint-partakers of eternal happiness in the life to come. Let us not then consider any of our fellow-creatures of what country, or rank soever, as indifferent to us; let us be kindly affected towards all, and look upon the whole human species, but particularly our fellow-subjects, and fellow-citizens, with a benevolent eye:

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And let us be *tender-hearted*, let us not give pain, nor do any thing disagreeable to others, any farther than is necessary either for their benefit, or the publick good; and let us pity the afflicted, relieve the distressed, and give them all the assistance in our power: The painfulness of misery to every being capable of feeling it, is always a reason for the removal of it, except there be a reason for its being inflicted, arising from the demerit of the sufferer.

The voice of reason, if attended to, would effectually plead for the unhappy; but as that alone would be too weak an advocate, in being so imperfect; it has pleased the All-wise Creator, so to frame the human heart, that the miseries of others naturally raise in us the painful emotion of mind, called compassion, which excites us to relieve them for our own ease.

But at the same time that we are excited both by reason and affection, to give relief to the distressed, our own circumstances, and the various ones of the several objects of our charity, their relation to us, and their merit, and demerit, ought to be duly considered; None ought to be entirely neglected, but some have certainly a higher claim to favour than others.

The benevolent affections that are implanted in us, considered as mere impulses of nature, are instances indeed of the wisdom and goodness of our Creator, but not of any merit in us; but as
far

far as they are cultivated, and improved, fix'd in a proper degree upon their several objects, such as mankind in general, and our country, friends, neighbours, and families, in particular, and exerted in a steady uniform manner, so far they are virtuous and praise-worthy: And as it is in our power to give our benevolent affections a right direction, and to cultivate and improve them; so is it also in our power either to misplace or resist them, and even sometimes to weaken them to that degree, as to be able to see the miseries of others with unconcern, and insensibility.

But they who are so hard-hearted as to have no fellow-feeling for the unhappy, are in a depraved state of mind, not in that, in which man was originally formed by his maker, for *in the image of God made he man*: and their hearts are thus hardened, sometimes by seeing frequent acts of cruelty and ill-nature in others; sometimes by having been long accustomed to do them themselves; at other times by bigotry and superstition; at others, by pride, envy, selfishness, and avarice; and very often by a too violent resentment of injuries; which brings me

To the last clause in the text, *forgiving one another even as God for Christ's sake hath forgiven you.* Are you assured, that God for Christ's sake hath forgiven you, upon your sincere repentance, the sins you have committed? and will you, who are offenders yourselves, be so unreasonable, as not to forgive

forgive your fellow-criminals? is God merciful to you, and will ye be cruel to one another? Does he require you to forgive, and has he declared, that unless you do so, he will not forgive you? and will you dare to be malicious, and revengeful? The unreasonableness, ingratitude, and fatal consequences of such obstinacy, and perverseness, are finely illustrated in the parable of the debtor, who, after his *Lord* had forgiven him ten thousand talents, straightway threw one of his fellow-servants into prison, who owed him only a hundred pence; but when his *Lord* heard of his cruelty, he was highly incensed, reprimanded him severely for shewing no compassion to his fellow-servant, after he had been so mercifully dealt with himself, and commanded him to be cast into prison till he should pay the utmost farthing: *so likewise* (says our Saviour) *shall my heavenly father do also unto you, unless ye from your heart, forgive every one his brother their trespasses.*

But are all kinds of injuries to be calmly overlooked, and tamely submitted to? do not common justice, and our duty to ourselves and the publick, require us to shew resentment upon some occasions?

Most certainly; but then the misfortune is, we are apt to be too violent in our resentments; in our present imperfect state we are in great danger of giving way too much to all our passions; and therefore we find the best moralist that ever was upon earth, inculcating upon mankind, the entire conquest of their passions, without marking out the
utmost

utmost bounds, to which the conquest ought in every case to be carried, as knowing that there is no need in general to give any caution against an excess on the safest side. And with respect to the passion of resentment, which we are now treating of, *if we do but exert ourselves* (as an excellent writer * observes) *so far as to bring publick offenders to justice, and to shew too, that we have too much spirit, to suffer ourselves to be egregiously abused, and trampled upon, we cannot resent injuries either too seldom or too moderately.*

And when it is either necessary, or proper, that we should shew some kind of resentment, if we are actuated by motives of reason and virtue, and not by those of passion and revenge, we act up to the true dignity of our nature; for it is by reason and virtue, and them only, that man is raised above inferior creatures; and it is by them only that he can maintain his superiority. And the few wise and good, the few great and noble souls, who are entirely influenced by reason and virtue, as far as it is possible for men to be so, are the ornaments of the human species, resemble in some degree the highest orders of rational beings, and even (with reverence be it spoken) the All-perfect Creator himself, who is directed in all his actions, as well in the evils he inflicts, as in the benefits he bestows, by unerring wisdom and rectitude.

And in order to abate our resentments, we should take into consideration, every thing that tends to

* Mr. Burgh on the dignity of human nature.

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mitigate the offence; as the ignorance of the offender, his education and condition of life, the temptation he was under, and the circumstances, and disposition of mind he happened to be in, when he gave us the offence; if we would allow ourselves time to consider all this, we should generally see the folly, and absurdity of being very highly offended. We should further consider, whether we ourselves did not some way or other give the first provocation; and whether the offence be of such a kind, as to deserve our resentment; for the occasions of great quarrels and animosities, are often such trifles, as are not worth a wise man's notice; and it would be far better, to overlook, than to revenge them. If we could overlook them, there would be an end of them at once; but the revenging them produces a train of ill consequences, gives fresh provocation, blows up a small spark into a great flame, disturbs the publick peace, spoils good neighbourhood, and brings us generally into a great deal of trouble and expence.

If we should take any desperate step to revenge ourselves, we should have reason to be unhappy, as long as we live, and without sincere repentance shall be ruined for ever. And if we do nothing, but what the law will justify; we perhaps may not gain so great an advantage over our adversary, as we expect; and if we should, we shall seldom find, that our victory is of any real benefit to us.

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As we are rational beings, let us calmly consider, what is the end we propose, in pushing matters to extremities; it should be, either to bring the evil-doer to a better mind, or to procure ourselves equitable satisfaction, or to secure the public peace; but if instead of intending any real good, either to the offender, or to ourselves, or to the publick; our aim be only to gratify our own spleen and rancour, in harrassing, vexing, and distressing our fellow-creatures, and even fellow-subjects and fellow-christians; we act upon diabolical principles, upon such principles as we have reason to think of with horror, it being decreed, that unless we forgive one another, our Heavenly Father will not forgive us. This is decreed not arbitrarily, but with infinite reason; for they that will not forgive, do not deserve to be forgiven, and admitted into a state of happiness; as they delight in the misery of their fellow-creatures, it may probably be for the benefit of the whole creation, that they should be put out of the way of being mischievous.

The same reasons the All-wise Creator had, for the expulsion of the *Devil* and his *Angels* out of *Heaven*, he without doubt for ever will have, against the admission of such, as are like them, into that blessed state.

As Heaven is a state of uninterrupted happiness, it must be a state of universal peace, love, and goodwill; and if it be a state of universal peace, love, and goodwill, none but the peaceable, benevolent, and for-

forgiving can ever be admitted into it; the litigious, malevolent, and revengeful must be forever excluded, being fit only for the society of such, as are like themselves.

For unless the soul, upon its leaving the body, be entirely changed, and made a quite different kind of being from what it was before: (which cannot be unless its identity be destroyed, which we have no grounds either from *scripture*, or reason to suppose) it will certainly carry with it, into the other world, those dispositions, which it has contracted in this, and consequently cannot possibly be happy *there*, if it has contracted such evil dispositions, as naturally disqualify it for happiness *.

It is impossible in the nature of the thing, that a malevolent mind should be happy; for there is a necessary, and indissoluble connexion betwixt malevolence and misery; the most malevolent being in the universe, is certainly the most miserable; and the more any other beings resemble him, the more miserable they must be; because malevolence is a perverse opposition to reason, an obstinate inclination to do evil to others, to do what every rational being must know to be wrong, and in his own heart condemn himself for doing; and they who are self-condemned, must be uneasy and unhappy. To suppose that there may be rational beings, who have no sense of right and wrong, is to suppose that there may be beings who are rational and not rational at

* See Dr. Scot's Christian Life, B. I. and Spect. V. 6. No. 447.

the same time ; and to suppose again, that some rational beings may think that right, which others think wrong, and that wrong, which others think right ; is as absurd, as to suppose, that the same geometrical propositions may appear true to one, and false to another ; for there is as necessary and essential a difference betwixt right and wrong in morals, as there is betwixt truth and falsehood in mathematicks ; as necessary and essential a difference betwixt goodness and cruelty for instance, and justice and injustice, as betwixt a triangle and a circle, and a circle and a square ; and it is as impossible, that any rational being in the universe, should think it a thing reasonable, fit, and right, to hurt, vex, and torment the innocent, and well deserving, merely for the sake of giving them pain, and without any view to their own and others greater benefit ; as it is, that a triangle should appear to have the properties of a circle, and a circle those of a square, to any intelligent being that understands the nature of those figures.

So that they who are malevolent, they who have cruel dispositions, must know that they have dispositions to do what is wrong, and must disapprove of, and condemn themselves, and consequently be miserable ; and the misery of a self-disapproving, and self-condemning mind, infinitely exceeds both in degree, and duration, the mean and momentary pleasure, which the malicious, and ill-natured, and every other vicious and ill-disposed person may some-

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times take in the gratification of an unreasonable passion.

So that it greatly concerns us, to take care, during our present state of probation, not to acquire any such habits, as naturally incapacitate, and unfit us for future happiness; and to be continually correcting whatever needs correction, either in our temper, or conduct: *to put off concerning the former conversation the old man, and to put on the new man which after God is created in righteousness, and true holiness, and to be renewed in the spirit of our minds:* that we may be such persons, both in heart, and life, as will be mete for the society of *Saints, and Angels, and Spirits of just men made perfect.*

Thus have I endeavoured to shew, the unreasonableness, and fatal consequences of *hatred, anger,* and *malice*; and the amiableness, excellency, and happy effects of a kind, compassionate, and forgiving disposition; that such a disposition is the highest perfection of our nature, contributes greatly to our peace, and ease in this life, and what is a far more important consideration, is an absolutely necessary qualification for happiness in the life to come.

For it is absolutely impossible, that we should be happy, without good, well-disposed, and benevolent minds: but if any should not think it absolutely, they must own it to be morally impossible, (that is) to be unfit and contrary to the rectitude, and reasons of things. And this unfitness, and contrariety to the rectitude, and reasons of things,
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we may presume to say, determined the All-wise Creator to ordain, *that the unmerciful shall not obtain mercy, and that they that do not forgive, shall never be forgiven.* This is not ordained arbitrarily, and capriciously; for a being of infinite wisdom never does any thing that he has not some good reasons for doing, and always does what is most reasonable, and fit to be done: and it is evidently fit and reasonable, that different persons should be treated in a different manner; that more favour should be shewn to the kind, tender-hearted, and forgiving; than to the mischievous, cruel, and malicious: that the former should be applauded, and rewarded; and the latter condemn'd and punish'd, punished in such a way as is for the general good, and as is necessary to manifest God's detestation of what is evil, and as is right and fit in itself; for it is no more than what is just, that it should be rendered unto us according to our deserts, and that *with what measure we mete to others, it should be measured to us again.* Malice and wrath are abominations, (says the wise son of Sirach) abominations they must be to the Great Creator, as they are repugnant to his nature, evil in themselves, and pernicious in their effects, tending to introduce universal confusion, and misery; and consequently so far as they prevail, defeat the end for which he created the world, which could be no other than the happiness of his creatures. So that it is reasonable, and indeed necessary that *he that revengeth,*
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or has a revengeful disposition; *should find vengeance from the Lord*, both that he himself may be restrained, and others deterred, for the future, from doing what is pernicious to the whole creation.

Remember therefore thy end, and let enmity cease; Remember the commandments, and bear no malice to thy neighbour.

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